A SERMON, EQVALLY POINTING FORVVARD, & BACKWARD, AS IT WAS DE-liver'd in the Vniversity-Church of Saint *Maries* in CAMBRIDGE.

By *P. H.* B. of Divinity, and sometime Fellow of Queenes Colledge in *Cambridge.*

In his Forenoone Course before that Universitie, upon the 22. day of *November*, in the yeare 1640, being the third Sunday after the beginning of this present PARLIAMENT.

Eccles. 1. v. 9, 10. *The thing that hath been it is that which shall be: that which is done is that which shall be done: and there is no new thing under the Sun. Is there any thing whereof it may be said, see, this is new? It hath been already of old time which was before us.*

Virg. ——*Sic illi oculos, sic ora ferebant.*

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From the Rev. W. G. Searle

13-171

To the READER.

READER (whosoever thou art) that dost scruple or make any doubt of the truth of the thing, done in such manner, time and place, as the Title Page doth Preface; Know that this Sermon verbatim, *being preach'd in the very beginning of this Parliament before the whole Universitie, and a good part of the Towne of* Cambridge, *there are many Hundreds of People, that can attest and justifie every tittle in the Title Page, yet living every where, howsoever distress'd, or whersoever dispers'd, throughout this Spacious Kingdome.*

The Author is a Priest, and graduated in Divinitie, in the time of Ignorance, and Popery, before the Gospell here in England; *otherwise, he is a Gentleman of a very good and ancient House, and Extraction. A Gentleman and a Schollar, note that; for Blood and Learning, Generositie and Breeding, they are the two intire constitutive Principles of a Malignant, as compleat as Matter and Forme of a Naturall Body. Out upon them both; for wheresoever they meet in one; there needs no further Proofe, you may certainly and infallibly conclude, such a Person an enemy to this our State, Reprobate, and altogether untractable to this Blessed Reformation.*

The Publishing of this Sermon, I assure thee (not upon the Publique Faith, but in the word of an honest man) is not with the Author's Notice, much lesse his Consent; which indeed was never askd, wee supposing it to be with him, as it is generally with all other Malignants, who though they be no whit asham'd, yet are very much afraid of their Malignancy.

It remaines then onely, that thou beest rightly inform'd why this Sermon, (being Preach'd so long agoe) came not to publique view long before; or why it is just now held forth.

Not Before, because the publishing of it before might justly have beene interpreted very prejudiciall to the wisedome of the Managers of this Holy Warre, as if they had not had sufficient Abili-

vies of understanding and judgement to carry on this Holy Cause, and businesse of their Holy Covenant, unlesse they had had this Patterne or some such Copy set before their eyes, whereby to direct their whole Counsells and Actions.

But now that the Worke is so done, all the most envious Malignant cannot say, that ever any of their Predecessours in any Age have gone beyond them; It is very seasonable, yea requisite and necessary indeed, to present to all the world this following Discourse, and that for this reason, which (if you marke it) will plainly inferre the necessity.

For seeing that all the Orthodox, painfull and Godly ministers (put into the severall Benefices of this Kingdome by this Blessed Parliament) both in their single exercises upon their Cures, and when they have exercised some 4 or 5 one over anothers head upon solemne humiliation dayes, have wrought powerfully upon the dullest capacities both of City and Country, and contributed much, yea very much, by their labour in the Cause, and mannagement of this holy Warre: but more especially seeing that the Reverend Assembly of Divines did not only pray, preach, exhort and counsell to this effect, but also did worke wonders, dispense with Oathes, (as much as ever the Papists can boast their Pope to have done) and make the very Scriptures themselves, especially in the English, Welsh, *and* Scotch *Languages conformable and subordinate to this holy Warre, and holy Covenant, as much as to their owne Presbytery and beautifull Discipline: It is then most expedient and necessary, that this Sermon be now printed for the justification and vindication, both of the one and of the other, from the slander and obloquie of the Reprobate, Wicked, Cavalier-Prelatists, and of the Separatists, and Independents, that all the world may see, understand, attest, and give judgement, that neither the Parliaments Orthodox Ministers have taught, incited or stir'd up the people to any thing, nor the Reverend Assembly of Divines have directed, or counsel'd any thing in this holy Warre, and this holy Covenant for which the word doth not both hint and hold forth a most cleer Text and warrant as you shall find it written.*

NUMB. 16. 3.

And they gather'd themselves together against Moses, and against Aaron, and said unto them, Ye take too much upon you, seeing all the Congregation are holy, every one of them, and the Lord is among them: wherefore then lift you up your selves above the Congregation of the Lord?

MY Text presents unto you a famous Rebellion in the *Jewish* state, which shewes the Antiquitie of this sinne, although perhaps not that height of wicked Policy so fully reach't and accomplish't by the villainous cunning inventions of after-ages; for, *Nihil inventum & perfectum eodem tempore*, never was any thing so exactly at first excogitated, invented or found out, as nothing could be added by succeeding ages to compleat and perfect it. Yet the sinne of Rebellion (although perhaps not now first devis'd, yet sure but in its Cradle and infancy, especially as it hath reference & relation to this state of the *Jewes*, by computation of time in all proba- Numb. 16. 11.

bilitie

bilitie not two yeares old since their freedome from the *Ægyptian* bondage) wanted so little already of its full perfection, that here in this frame you may behold the compleat forme and figure of it with all parts and Lineaments fully integrated, Nay, and many accidentall perfections, though not all which were added to every part as it grew from strength to strength, till it came to its just Bulk and Stature. As in the body of an infant you may find every part of a man, as Front, and Eye, & Hand, & Leg, although not the severall graces and comelinesse of every of these parts, as the majestick rise of the Fore-head, and vigorous quicknesse of the Eye, the pure whitenesse of the Hand, and the decent proportion of the Leg, untill this infant be growne to some consistent measure both of height and bignesse: So I say here in this rebellious act, is represented every part and limbe of Rebellion, and after-ages have but added a cleanly contrivance and carriage to some of these parts, that rebelling may appeare more gracefull and comely to the eye of the world, as by the viewing of the severall particulars in my Text will more plainly appeare, Where you have,

Par. 1. *Rebelles*, The Rebels, They (*i. e.*) *Korah* of the Tribe of *Levi*, and *Dathan*, *Abiram*, and *On* of the Tribe of *Ruben*, v. 1, and 250 *Princes of the assembly*, *Famous in the Congregation*, and *men of Renowne*, vers. 2.

2. *Materiale peccati*, express'd by an unlawfull assembly, & *seipsos congregarũt*, *And they gather'd themselves together*.

3. *Formale peccati*, that which doth specificate the sinne of Rebellion, notified in the Parties against whom they were *gather'd together*, and that was *contra Mosen & Aaronem*, the Supreme Prince and Chief Priest.

4. *Capitulatio*, The incapitulation or Treatie after they

were

were gather'd together, & had made their partie good and strong, then and not till then they begin to capitulate and treat, & dissemble, *And they said unto them,*

5. *Grevaminum Remonstrata*, in their treatie, here's a Remonstrance or Declaration of their grievances, *Moses* was too high in State, and *Aaron* in the Church, there must be no supreme Prince nor chiefe Priest, but 'tis a partie both in Church and State which they seem to require, and therefore they breake out first with an exclamation, *Nimium arrogatis*, *Ye take too much upon you.* Secondly, with an expostulation, *Quare elevamini? Wherefore lift ye up your selves above? &c.*

6. *Grevaminum Ratio*, That they may not seeme to be mad without reason, here are the pretended reasons or grounds of these their grievances, sufficient in their opinion to justifie an Insurrection; And indeed, if true, the strongest Motives that can be, for they are cunningly drawne from Religion and Gods Honour, for they can prove from Gods owne Words, *that all the Congregation was holy, every one of them*; and therefore there must be no *Aaron*, no chiefe Priest. Secondly, 'Twas apparent that *the Lord was among them*, and therefore it was a derogation from his Honour to have a Co-adjutor in Government, and so their must be no *Moses*, no supreme Prince, Reasons very specious and persuasive.

7. But seventhly and lastly, If ye would know that which the Logicians call *Causam* [illegible], the true, Primary, Internall, impulsive Cause of all this Tumult and Rebellion, ye must not looke for it here in my Text in the publique Remonstrations and Declarations of the Rebells themselves, for that is usually kept secret and close from the peoples eyes amongst the chiefe of the Faction, and is

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either discloſed by the Notorietie of the fact, when they have attained their ends and purpoſes, or elſe by the diligent ſearch and enquiry of ſome honeſt Hiſtorians of thoſe times, and the true Primary Impulſive Cauſe of this Rebellion is diſcovered by *Moſes* to be Pride and Ambition, *The beginning of all ſinne.* *Korah* was but an inferiour *Levite*, and he aſpired to the Prieſt-hood, as *Moſes* plainly told him, *v.* 10. *Seemeth it a ſmall thing unto you, that God brought thee neere to him, and all thy brethren the ſons of Levi with thee, but ſeeke ye the Prieſt-hood alſo? For which cauſe, both thou and all thy company are gather'd together againſt the Lord:* So that the true Cauſe of *Korah's* rebellion was ambition, he aſpir'd to the Prieſthood, and *Aaron* ſtood in his way, and therefore his chiefe aime was againſt *Aaron.* *Dathan* and *Abiram*, though they were Princes of the Aſſembly yet they were inferiour to *Moſes*, and that was it troubled them, *Secundi gradus erant impatientes*, they could not brooke any ſuperiour, as they plainly told *Moſes*, v. 13. *Is it a ſmall thing that thou haſt brought us up out of a good land that floweth with milke and hony, to kill us in the wilderneſſe, except thou make thy ſelfe altogether a Prince over us?* So that Ambition too was the true cauſe of their rebellion, they aſpir'd to Supremacy, and *Moſes* ſtood in their way, and therefore their chiefe aime was againſt *Moſes.* So that whatſoever colour or pretext they make in their publike Remonſtrances or Declarations, be it Religion, or Conſcience, or care of the Common good, the true cauſe and ground of their rebellion was Pride and Ambition. *Korah* was ambitious of the higheſt place in the Church, *Dathan* and *Abiram* in the State, and therefore they were *gather'd together againſt* Moſes *and againſt* Aaron, and all this worthy of beliefe, upon the credit of *Moſes* a faithfull

Eccl. 10, 13.

full Historian, and also an Inspired Pen-man of holy Scripture. And so here is you see, delineated and drawn a perfect Modell of Rebellion, and Rebellions of afterges, if they have added any thing, they are but some quaint tricks and devices to adorne and set forth the severall parts of this Fabrick; this still for forme and fashion, standing a compleat and perfect Patterne; And so I proceed to the first part of my Text.

Rebelles, The Rebels (They) *Korah*, *Dathan*, *Abiram*, and *On* of the Tribe of *Ruben*, *and* 250 *Princes of the Assembly*, *Famous in the Congregation*, *and men of renowne*; In whom there are three things observable that make this Rebellion dangerous: The first is, *Combinatio*, *Levita & Ruben*, The *Levite* and the *Rubenite* joyned. Secondly, *Eminentia*, *Principes cœtus*, *Princes of the Assembly*. Thirdly, *Popularitas*, *homines celebres*, *Famous in the Congregation*, *and men of renowne*. *Par.* 1.

1. *Combinatio*, *Korah* of the Tribe of *Levi*, and *Dathan*, *Abiram*, and *On* of the Tribe of *Ruben*: And though none but *Korah* be named of that Tribe as being the principall Head, and one that had his particular aimes and ends, yet 'tis evident, that more of the inferiour sort of the *Levites* were gotten in to participate of this Rebellion, because *Moses* in the 10 *v.* speakes in the plurall number to *Korah*, and the rest of his brethren the sons of *Levi*, *Seeke ye the Priest-hood also?*

Now the *Levites*, either because they were Gods lot & portion to doe the service of the Tabernacle, and so were not numbred amongst the rest of the children of *Israel* by *Moses*, or because God was their lot and portion, and therefore they had no inheritance in the division of the land of *Canaan*; for one or both of these reasons the Levites may very well be called by the name of ὁ κλῆρος, the Numb. 2. 33. Numb. 18. 20.

Clergy or lot of the Lord, ſo that they joyning with the *Rubenites*, it ſeemes that both Clergy and Laity were combin'd together in this Rebellion; and this conjunction gives a ſtrong incouragement and countenance to the action, for the *Levite* or Clergy alone would have wanted power and ſtrength, the Laity or *Rubenite* alone could not have had ſo fair a color and cloake of Religion to cover their Rebellious practices, but both joyn'd together make a ſtrong faction and a faire ſhew; and the action appeares more glorious in the world when there is ſuch a combination between the two maine parts of the ſtate; and therefore *Adonijah* when he exalted himſelfe, ſaying, *I will be King* (when as *Solomon* was deſigned before both by God & his father *David* for that Regall Office) he took this courſe; He combin'd himſelfe with the Prieſt, and chiefe Captain to make his party good, *Hee conferr'd with* Joab *the ſonne of* Zerviah, *and with* Abiather *the Prieſt, and they following* Adonijah *helped him*, without his helpe he ſaw there was but little good to be done, and therefore *Abiather* the Prieſt was a fit and uſefull inſtrument for his ends. And that unnaturall Rebellion of a neighboring Country which mask't it ſelfe under the ſpecious Title of the Holy League durſt not venture upon the temporall power alone, but he that profeſſeth himſelfe to be the *Aaron* of the whole world, is combin'd with *Dathan* and *Abiram* againſt *Moſes*, and the *Levites* out of their Pulpits muſt make publique Invectives and Declarations againſt *Moſes*, and a College of the Prophets muſt bee gotten to adviſe the ſimple People to Arme themſelves againſt *Moſes*, and *Aaron's* legate to countenance the Action muſt reſide in the chiefe City, and the famous Writer of the Controverſies in the Church

1 King. 1.7.

Church of *Rome*, has got no great credit amongst the *French* Historians for being one of his Retinew and company, and indeed he may justly be suspected for a *Bonte-feau* and Incendiary in that Rebellion, seeing he published such rebellious Divinitie to the whole world. And I would that some of the same *Aaron's* Emissaries had not beene so lately busie in this kind to the disturbance of our sweet Peace and tranquillitie. But these and the like need not applaud their Brain for any new invented Policy, for we can Track them to the very fountain & springhead from whence they derived their Plot. This here in my Text was their first Patterne and Copy, which they like Apes doe but imitate and follow; here are the Clergy and Laitie joyn'd together, the *Levite* and the *Rubenite* Combin'd; *Korah* of the Tribe of *Levi*, *Dathan*, *Abiram*, and *On* of the Tribe of *Ruben*.

Bellarmine Chaplaine to the Popes Legate in *France*, at the time of that *Roman*-Holy-League.

2. *Eminentia*, They were not of the inferiour sort of Commons, but the chiefe of the Nobilitie, for so you may read in the second verse, they were *principes cœtus*, *Princes* of the Assemblie, *qui tempore Concilii per nomina vocabantur*, saith Saint *Hierome*, who were summon'd by name to the publique assemblies and meetings to consult with *Moses* for the good and wel-fare of the whole nation. They were *è cœtu convocati* saith *Tremelius*, such as were chosen and convocated out of the congregation to the publique consultations and deliberations of state, but now they have chang'd their title, for instead of *Convocati* they are become *Convocatores* authors of seditious assemblies; They that should have waited *Moses* his call, do now call *Moses* to an account; nay they, who by their eminencie and place should have eased *Moses* his Shoulders of the burden of government, by their disloyall carriage lay on more weight and pres-

sure

ſure to the diſturbance of the whole ſtate, which muſt needs totter and ſhake at the disjoynture of ſuch maine pillars; As in a ſtructure or building if but a pin or punchion or gice doe faile there is no great feare, but if a poſt or beame ſtart aſide from the frame, that threatens ſubverſion and ruine: if the poorer ſort of the *Rubenites*; or the loweſt of the *Levites* had kindled this fire, it might have eaſily and ſoone been extinguiſh't, but when a *Korah*, *Dathan*, and an *Abiram*, *Princes of the aſſembly*, breake out into a flame, that will require both ſpeedy help and ſtrong remedies, both which the wiſedome of God us'd for the ſuppreſſing of theſe mens Inſolencies, as in the ſequell you ſhall heare.

3. *Popularitas*, Here is the moſt dangerous and moſt pernitious qualitie in a Rebell, and that's their popularity, for the Text ſayes they were *Homines celebres*, *famous in the Congregation*, and *men of renowne*; by their plauſible converſation and popular deportment they had gotten themſelves a name and fame in the Congregation, for there are two things requiſite to Popularity. 1. *Virtutis ſimulatio*, a ſpecious ſhew of vertue, ſuch eſpecially which reſpects the Common-good, together with a querulous complaint againſt the preſent government. 2. *Populi Palpatio*, a ſtroaking and clawing of the Congregation by a ſubmiſſe and humble carriage. Now it ſeems, that theſe Rebels here had *adumbrata*, though not *expreſſa virtutis ſigna*, ſome ſhadowes and outward reſemblances though not the expreſſe image and portraiture of vertue, otherwiſe they would have beene infamous in the Congregation rather then famous; but though they had no ſtocke of vertue within themſelves, 'tis likely their outward ſhew and carriage was borrowed from honeſty and goodneſſe, which toge-

Verſ. 2.

ther

ther with their fauning courtſhip, and obſervance of the peoples humors, did purchaſe them fame & renown in the Congregation. And this you ſhall finde to be the conſtant practice of theſe kinde of Rebels; *Abſalom* was a cunning artificer in this worke, when by faire ſpeeches and flattering promiſes he went about to ſteale away the hearts of the men of *Iſrael* from his father *David*, as you may read, where after hee had prepar'd his ſtage at the entry of the gate, in the view and face of the people, then hee falls to acting of his popular parts; For, 2 Sam. 15.

1. *When any man that had a controverſie came to the King for Iudgment*, Abſalom *called him, and ſaid unto him, See thy matters are good and right, but there is no man deputed of the King to heare thee:* There's an exclamation againſt the preſent Government. Ver. 3.

2. Abſalom *ſaid moreover, Oh that I were made a Iudge in the Land, that every man which hath any ſuit or cauſe might come unto mee, and I would doe him juſtice:* There's *Virtutis ſimulatio*, his ſpecious ſhew of vertue. Verſ. 4.

3. *And it was ſo when any man came nigh unto him, to doe him obeyſance, hee put forth his hand, and tooke him and kiſſed him*: There's *Populi Palpatio*. Verſ. 5.

And that you may ſee the dangerous conſequence of this cunning carriage you ſhall finde in the *6 ver.* that by theſe meanes *Abſalom ſtole the hearts of the men of Iſrael.*

Catiline that great conſpirator againſt the Common-wealth of *Rome* was excellent (ſaies the Orator) *verſare ſuam Naturam, et regere ad tempus*, to turne and wind his nature and diſpoſition, according as the preſent opportunitie and occaſion required, *et huc atque illuc torquere et flectere*, he could writhe and bend it this way and that way Orat. pro Mar. Cæl. The behavior of Rebels.

way as he pleased, so that hee could behave himselfe, *cum tristibus severe, cum remissis jucunde, cum senibus graviter, cum juventute comiter*, sadly with the sorrowful, jocundly with the merry, gravely with the old man, courtly with the young man, *et specie quadam virtutis assimulata*, and by a specious counterfeit of vertue deceived many good men. *Cæsar* the first Soveraigne over the Roman state, *Sobrius ad Rempublicam evertendam accessit*, sayes *Tully*, he came with temperance and sobriety to the subversion of the Common-Wealth. These and many more examples in Histories may be good Caveats to make us take good heed how we judge mens actions by their persons and outward appearances, that because their persons and lives at least in common appearance are free from those noysom sins that infect the times, therefore their actions of affronting and rising up against their lawfull Soveraigne proceed from Religion and Conscience, and care of the Common good; No by no meanes: But our surest course is, to judge mens persons by their actions, if their actions be unsound and irregular, if they gather themselves together against their Prince and Soveraigne, against Gods expresse Word and Commandement, be their outward appearance never so specious and glorious, we may assure our selves they neither feare God nor regard man, but onely to serve their owne turnes. These (they) in my text were *famous in the Congregation*, and *men of renowne*, yet they prov'd impious Rebels, and came to a fearfull end.

4. But were the common people spectators all this while, were not they fetcht in by some trick and devise to participate of this Rebellion? A head without the help of a hand may contrive, but not execute; the people

ple must set to their helping hands, or else the plot though never so well contriv'd cannot be efficacious, and therefore to make this first part complete, you shall find in the 10 *vers.* that *Korah* had gathered all the Congregation against *Moses* and *Aaron*; *Korah* the *Levite*, and indeed this taske is commonly impos'd upon the *Levites*, who by their Office and Ministery (if they will abuse it) have a fairer way, and more powerfull means, to draw away the hearts of the poore people from their loyalty and obedience to their lawfull Soveraigne, and therefore they are commonly sent out by the Grandees of the faction about the Congregation, instead of the fire of devotion to kindle strange fire, the fire of Rebellion; and therefore *Korah* the *Levite* here he was imployed in this service. He gathered all the Congregation, &c.

So that now this first part is very complete, the combination strong, the *Levite* joyn'd with the *Rubenite*; the party's eminent, *Princes of the assembly*; their behaviour plausible, *famous in the Congregation, and men of renowne*; and the people hook't in by wiles and trickes to serve the great mens turnes; so that there wants but a signall or watch-word and then they are up in Armes, and that belike was given, for in the next place you shall find them gather'd together. And that's the second point.

Materiale Peccati, the generall act of Rebellion expresst by an unlawfull assembly, *et seipsos Congregarunt, and they gathered themselves together*. They had often murmur'd against *Moses* & *Aaron*. Were they pinch'd or streightn'd with any little calamity, many times inflicted by Almighty God for their probation & tryall, *Moses* and *Aaron* were sure to be blamed: If at *Marah* they doe but stand in want of sweet water, or in the Wilderneſſe of *Sin* be pincht with hunger, or by the false reports of those

Par. 2.

Exo. 15.23. 16.2. Numb. 13.32.

thoſe Spies that went to ſearch the Land, be made believe that *Canaan* was but a barren Soyle, and the people thereof mighty and valiant, *Moſes* and *Aaron* muſt be reviled, and threatned, and murmur'd againſt, when God knows they could not help it. So that 'tis no wonder that now they are rebelliouſly gather'd together againſt them, for murmuring is a neere diſpoſition to Rebellion; when men take the libertie to complaine, and chide, and expoſtulate, and murmure againſt their Governours, urg'd many times by neceſſitie to ſome unpleaſing and ſeeming rigorous actions, 'tis a bad ſigne and portends no good. When ſudden guſts of wind begin to murmur upon the Seas, and the waves ſwell and toſſe, 'tis a ſigne the ſtorme is not farre off; The children of *Iſrael* here, after they had once learn'd to murmur, ere long they finde the way to Rebellion, & are gather'd together.

Et Congregarunt ſeipſos, Here begins their unruly demeanour and undutifull carriage, by an illegall aſſembling themſelves together. What had they ſo ſoon forgot the Silver Trumpet, which but a little before was appointed by the ordinance of Almighty God, for that very uſe and purpoſe, to gather the Congregation together? as you may read, *Numb.* 10. 3. At the ſound of two Trumpets all the aſſembly were to be gathered at the doore of the Tabernacle of the Congregation, and if but one Trumpet ſounded, then the Princes, heads of thouſands, were to be gather'd together to *Moſes*; And the ſounding of theſe Trumpets was by a perpetuall law appropriated to the ſonnes of *Aaron*: Now theſe Princes take upon them the office both of *Aarons* ſonnes and Trumpets too, and moſt diſorderly and ſeditiouſly gather themſelves together, not to, but againſt *Moſes* and *Aaron*. And indeed what elſe can be expected

pected from such unruly assemblies? when people gather themselves together without any order or direction from their lawfull Governours, 'tis commonly for some bad end and purpose, the blasts of such winds gather'd together are for the most part violent and feareful; In such assemblies are hatcht Treasons, Heresies, Rebellions, Schismes, Conspiracies, and all manner of Villanie; and therefore those who by their owne Historians were counted cautelous Princes in the world, as *Henry* the seventh of *England* King, by name, knowing the dangerous consequences of these unlawfull assemblies, scarce suffer'd any Parliament to passe in his time without some provision by Law against these disorderly courses of peoples gathering themselves together; and it seems it is not amisse for their owne securitie, as appears by these assemblers here; for when they had gathered themselves together, 'tis not *ad* or *circa Mosen*, but *contra Mosen et Aaronem*, and that's the third part, &c.

But here, by the way you may discover a little want of art in mannaging this part of Rebellion, for they might have taken an opportunity to have beene gather'd together by the call of *Moses* his Trumpet, and then they had begun more legally, and perhaps might better have defended their actions against publick obloquies; and when they were once thus fairly and orderly gather'd together, their party being so potent & strōg, they might have chosen whether they would have bin dissolved or no at *Moses* his command, untill they had attained their ends and purposes; so that this part of Rebellion might have been somewhat corrected and amended by foresight, but yet 'tis no great matter, for those that venture upon such enormous actions as these, need not stand upon such nice points of Law for their justification, and therefore

we will not censure them for this over-sight, but proceed to the third part.

Par. 3. *Formale peccati*, That which doth specificate the sinne of Rebellion, and distinguish it from all other sinnes, notified in the parties against whom they were gather'd together, and that is, *Contra Mosen & Aaronem*. As there were three Adjuncts or Circumstances in the parties Rebelling, which made this Rebellion in a high degree dangerous, so there are three Adjuncts or Circumstances in these parties against whom they Rebelled, which makes this action in a high degree flagitious; For 'tis,

1. *Contra Mosen supremum Principem, & Aaronem summum Pontificem, legitimas potestates.*

2. *Contra Mosen mitissimum hominem, & Aaronem Sanctum Domini.*

3. *Contra Mosen & Aaronem divinitus ordinatos, & sic per consequens contra Deum.*

'Tis *contra Mosen supremum Principem, & Aaronem summum Pontificem, legitimas potestates.* Morall vertues and vices are formally distinguished, and constituted, by generall acts limited and determined to speciall objects, either commanded or forbidden by some Law, Ordinance, or Constitution; As for example, 'tis not every occision or killing that doth Constitute the sin of Murder, one may kill a beast, or a bird, or fish, or a creeping thing, and yet not be guiltie of this sinne; but if this Genericall act of killing be determin'd or limited to a Reasonable creature, prohibited both by Divine and Humane Law to be killed, which is the *Occisio hominis*, the killing of a man, then 'tis Murder. So 'tis not every disorderly gathering together doth Constitute the sinne of Rebellion, for had these here gather'd themselves onely *in perturbationem ordinis vel pacis*, the Assembly might have

have prov'd but a plaine Conventicle; or had they gather'd themselves together onely to doe some unlawfull act, *ad Terrorem populi*, whereby either the peaceable sort had beene feared by the fact, or the lighter sort emboldned by the example, and gone no farther, it had beene either but simply an unlawfull Assembly, or a Rout, or a Riot at most; but when they gather'd together, *contra Mosen & Aaronem*, against their supreme and legitimate Governours, ordained by Almightie God, the Act specificated by this object, doth formally Constitute the sinne of Rebellion; so that here is presented unto us a perfect definition of Rebellion, *Rebellio est congregatio subjectorum contra potestatem à Deo ordinatam.* Now the vitiositie of this Act (*i.e.*) of the subjects gathering themselves together against the power ordained by God, can never be altered or changed by the goodnesse of the end or motive, because all sinfull actions contract their Vitiositie or badnesse primarily and chiefly from their principle and forme; Now the principle and forme of all sinne, according to S. *Iohn*, is ἀνομία. *Ioh.* 3. 4. ἡ ἁμαρτία ἐστὶν ἡ ἀνομία, *Sinne is the Transgression of the Law:* which perfect definition, S. *Aust.* does but explain by distinct specificall acts in which all transgression doth consist, when he sayes, *Peccatũ est dictũ, vel factum, vel concupitum, contra æternam legem, Sinne is either a Thought, Word, or Deed, against the eternall Law of God.* Now gathering together against the power ordained by God, which in the least degree must needs be an act against the Divine Law, as is plaine to be seene *totidem verbis*, in *Rom.* 13. 2. *Whosoever resisteth the power, resisteth the ordinance of God*, that act must needs be a sinne against Almightie God; and if it be a sinne, 'tis not the goodnesse of the end can warrant the perpetration of it, if the Apostles rule be true, *Ma-*

1 Joh. 3. 4.

Rom. 13. 2.

lum

Rom. 3. 8. *lum non est faciendum, ut inde eveniat bonum, We must not doe evill, that good may come thereof*; And of those that slanderously reported of S. *Paul*, that he should say any such thing as Let us do evill that good may come, he pronounces this sentence as dis-avowing such a damnable conclusion, that *their damnation was just. Vitium fit ex qualibet defectu* (saith the Schoole-man) When any part or least circumstance that is requisite to the goodnesse of an action is defective, absent, or wanting, the whole action becomes vitious, much rather when the principle or forme is wanting, which consists in the conformitie of our actions to the Divine Law, which is the Originall, Principle, and Rule of all our Deeds, and the goodnesse of the end which doth but circumstantionate the action can never change the vitious nature or being of it. 'Tis not *Saul's* keeping the best of the Cattle for sacrifice can excuse him for the breach of Gods Commandement; and if God in absolute and unlimited termes pronounce, *Whosoever resisteth the power, resisteth the ordinance of God*, I cannot see how the goodnesse of the end, be it Religion, or Reformation, or the common good, can warrant any such resistance from the transgression of Gods ordinance, except these or the like limitations had beene specified and annexed to the Command, Law, or Ordinance of Almightie God. *Vbi Lex non distinguit, nos non distinguere debemus* (sayes the Civilian) Where the Law does not distinguish in what cases such a thing is to be done, or not to be done, we ought not to determine and define those cases of our own head and power, without the authoritie of the Law-giver. Either God could, or he could not have specified these particular cases, in which Subjects might have resisted the power; to say he could not, were in plaine termes to deny either his omniscience,

niſcience, or Omnipotency, either that he did not know all thoſe particular caſes, or that he could not tranſmit them either by word or writing, whereby we might know and obſerve them. To ſay he could, but would not, methinkes it ſounds ſomewhat harſh, that God ſhould impoſe ſuch a hard obligation upon the Conſcience, not to reſiſt the power upon paine of death and damnation, and yet reſerve ſome particular limitations within the ſecrets of his owne breaſt, to be found out by the uncertaine deductions of Humane Reaſon. It is not the wonted courſe of the goodneſſe of Almightie God, to deale ſo cloſely and reſervedly with mankind in a matter of ſo great Conſequence, that ſo neerely concernes the ſalvation of mens ſoules, & the conſervation of peace and tranquillitie in his Church. And if there were any ſuch reſerv'd limitations in Gods breaſt, I wonder S. *Peter* and S. *Paul*, who knew the mind of Chriſt, and profeſt, that they *ſhunn'd not to declare the whole counſell of God*, eſpecially handling this ſubject, *exprofeſſo*, ſhould not once ſo much as mention any of theſe limitations, but ever ſpeake in an unlimited manner, *Let every ſoule be ſubject to the higher powers*; and *whoſoever reſiſteth the power, reſiſteth the ordinance of God*; and *Submit your ſelves to every ordinance of man for the Lords ſake*. If they knew any ſuch matter, it was not agreeable to the Candor and Sinceritie of an Apoſtle to conceale it, nor yet to the zeale and religious fervency requir'd in an Apoſtle not to practiſe it, when living in the time of that Monſter *Nero*, eſpecially having the power of Miracles, they would ſuffer the Church of God, to be ſo cruelly perſecuted by that wicked Emperour. Or if theſe limitations have beene delivered over by tradition, to be put in practice by the more-flouriſhing times of the

Cor. 2. laſt. Act. 20. 27.

Rom. 13. v. 2.

1 Per. 2. 13.

Church. I wonder in the time of *Diocleſian*, when Chriſtianitie (by the enemies Confeſſion) had almoſt over-ſpread the whole world, that ſo many thouſand Chriſtians would ſo quietly and patiently ſuffer their bloods to be ſpilt upon the ground for Chriſts ſake, and yet not once draw a ſword againſt that wicked Emperour in their Maſters Cauſe. What? was there no zeale, no jealouſie for Gods honour in theſe holy Martyrs and Saints of God? Or if yet the Church had not ſufficient opportunitie to put this Divinitie in practice. I wonder that *Iulian's* army, conſiſting for the moſt part of Chriſtians, would ſuffer that Apoſtate in that ſcoffing manner to deride Chriſt and his Religion, when they had ſo faire occaſions and opportunities, either to caſtigate, depoſe, or murther him. What? was there no ſpirit of fortitude in thoſe valiant ſouldiers, ſo ſtout and daring in their Emperours Battell, and ſo remiſſe and cold in Chriſts Cauſe? And yet 'tis more ſtrange, that for almoſt a thouſand yeares after Chriſt we cannot find theſe limitations, in what caſes it is lawfull to reſiſt the higher powers, either in the practice of the Church, or in the writings of ancient Fathers and Orthodox Chriſtians? 'Tis very well known, that 'twas the ambition of the Church of *Rome*, firſt taught and maintain'd this Divinitie in the world of reſiſting lawfull powers. And I wonder, that thoſe of the Reformation, who could not ſo much as endure a Veſtment or an harmeleſſe Ceremonie, *eo nomine*, for that very reaſon, becauſe it had beene uſed by that Church, would ſo eaſily joyne with them in depoſing of Princes, and rebelling againſt Soveraignes, that they would ſtrain at a Gnat, and ſwallow a Cammell. Well, whatſoever motives or occaſions others may lay hold of for reſiſting of the power I know not, I am ſure theſe

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Rebels here could find but little in the persons or behaviours of their Governours, to gather themselves thus rebelliously together against them, for 'twas:

2. *Contra Mosen mitissimum hominem & Aaronem sanctum Domini*, Against *Moses* a mercifull man (said the sonne of *Syrach*) who found favour in the sight of all flesh, and was *dilectus Deo & Hominibus*, beloved both of God and man, and whose memoriall was blessed in all generations against *Moses*, a Prince who delivered them out of the Ægyptian bondage, brought them through the Red-Sea upon dry land, in and out before them to defend them from their Enemies, held the ballances of justice from morning to evening, and weighed to every one his right and due, smote the stony Rocks, so that waters gushed out to quench their thirst; procur'd *Manna* from Heaven for them and Quailes too, not for any necessitie but to serve their Lust, and then against *Aaron* a holy man like unto him, whom God chose out of all men living to offer sacrifices to the Lord, Incense and a sweet savour for a memoriall to make reconciliation for his people to appease Gods wrath and divert his punishments due to their offences; and what could they desire more, and yet for all this, they are gather'd together against *Moses* and *Aaron*, where we may observe the restles and unquiet commotion of some mens ambition, who though under their gracious and pious Princes they enjoy the blessednesse of Peace and sweetnesse of plenty. *Fœlicitatem utriusque gladii*, the happinesse of both swords; of the sword of Justice, for the defence of the right and punishment of the wrong doers, and the sword of the spirit, which is the word of God, yet are never content untill they have unsheathed a third sword, the sword of Rebellion to make way for their owne ambitious

Eccl. 45.1.

Eccl. 45.6, & ver. 16.

Eph. 6.17.

ous ends as they do here, *Contra Moſen mitiſſimum hominem, &c.*

But thirdly, there is a higher power then either *Moſes* or *Aaron* neerly toucht in this Rebellion, and that's God himſelfe; for 'tis thirdly, *Contra Moſen & Aaronem divinitus conſtitutos, & ſic per conſequens contra Deum*, Againſt *Moſes* and *Aaron*, the one conſtituted Prince and Governour, the other conſecrated High-Prieſt by divine appointment and inſtitution; ſo that though they be gather'd together intentionally and directly againſt *Moſes* and *Aaron*, yet 'tis virtually and in effect *contra Deum*, againſt Almighty God himſelfe: and therefore *Moſes* in the 11 *ver.* truly ſtates the nature, forme and condition of their action; for he tels them plainly that they were gatherd together *contra Dominum, againſt the Lord*, not *contra Dominum Moſen*, againſt my Lord *Moſes*, but *contra Dominum Moſis*, againſt *Moſes's* Lord, and not *contra Aaronem ſanctum Domini*, but *contra ſanctum Dominum*, againſt the Holy, Holy, Holy Lord God of Hoſts. And ſo was this action in after times generally thought and accounted of by the whole Nation, as appeares by the daughters of *Zelophehad*, who when they came to ſue for the inheritance of their father before *Moſes*, *Eleazar* and the Princes, they uſe this argument, to incline that honourable bench to favour their cauſe, ſaying, Numb. 27. 3. *Our father died in the Wilderneſſe, and he was not amongſt them that gather'd themſelves together* contra Dominum, *againſt the Lord in the company of* Korah; and 'tis worth the obſervation: whoſoever doth gain-ſay, murmurre or reſiſt the Ordinance of Almighty God, either in the ſupreme power or chiefe Prieſt-hood, or any other legall Conſtitution, Order and Commandment of Almighty God in the Scripture phraſe, is uſually term'd a Rebell againſt

againſt the Lord. So that theſe Rebels here and all their followers, though they eſteem themſelves but ἀνθρωμάχοι fighters againſt men, or at the moſt but ἱερομάχοι fighters againſt Princes and Rulers, are in deed and truth θεομάχοι fighters againſt God himſelfe, and yet moſt impudently they would make the world believe 'tis for Religions ſake and Gods honour that they gather'd themſelves together againſt himſelfe and his owne Ordinance.

After they had gather'd themſelves together, and made their part ſtrong and good then, and not till then, they begin to capitulate and treat, *& dixerunt ei, and they ſaid, &c.* Par. 4.

This is the common policie of Rebells, They never enter into a conteſtation with their ſuperiours till they are ſo potent and ſtrong, as they are able to grapple with Authority, and can ſecurely ſleight and contemne their Princes juſt Commands; for ſhould they appeare in ſmall troops and daringly affront their Soveraigne, his juſt indignation might conſume them in a Moment; and therefore thoſe ſubjects whoſoever they were that our Saviour ſpeakes of in the 19 of *Luk.* were but poore ſilly Rebels in reſpect of this policy; for after they had out-brav'd their Soveraigne, with their ſawcy and peremptory Meſſage: *Nolumus hunc regnare*, for want of ſufficient power to maintaine and defend their words, were faine to ſubmit themſelves to the ſword of juſtice, for ſo the Text ſayes, at the return of the King they were all ſlaine. Theſe Rebels here were wiſer in their generation, then ſo they would not openly conteſt and expoſtulate with their Superiours untill they were gather'd together, and had made their partie ſtrong and good, then, and not till then, they come forth with their ſaying, *Et dixerunt ei*, &c. Luke 19. 14. ver. 27.

2. *Et dixerunt eis*: The voice of Rebellion is not usually so soft and gentle in such unlawfull assemblies, you shall commonly heare of an *Exclamarunt*, a loud clamor, or a *vociferarunt*, a gaping outcry, such as was heard at Ephesus for the space of two houres, when the people cried out, *Great is* Diana *of the Ephesians*; and indeed when the heart hath once transgrest the bounds of loyalty and obedience, and the hand unsheath'd a sword against the Lords Anointed, 'tis hard for such a slippery member as the tongue, to keep it selfe within the bounds of modestie and due respect: Yet such Rebels as these, that rely not so much upon their owne power as the peoples favour, must make use of such cunning arts and devises as are likely to gaine their good opinions, and therefore at first they keep downe the swelling pride of their hearts from breaking out in the uncivil language of the tongue, that although they be not innocent, yet by the sequels of innocency faire speeches and submissive remonstrations they may with more facility instill the venome of their rebellion into the hearts of the Congregation, but *Naturam expellas furcâ licet usque recurret*, a flame pent in and restrain'd will at last burst out, though they begin here with a *Civill dixerunt*, they fall presently to an uncivill exclamation, *Nimium arrogatis*, and an immodest expostulation: *Quare elevamini, &c.*

Par. 5. *Gravaminum remonstratio*, *A Remonstrance or Declaration of their grievances, &c. Nimium arrogatis quare elevamini*, *Wherefore doe yee lift up your selves*. It seemes they accuse them of Intrusion and usurpation, that they had taken upon them more then they could answer, by lifting themselves up and intruding into the chaire of State, and See of Ecclesiasticall government, without any order or Institution from Almighty God, and if this be their

their grievance they complaine of, they themselves must needs know 'twas an impudent Lye; for 'twas not long before, and they could not but heare of it, how God had much ado to impose this office of government upon *Moses*, who sought to divert God from his intention & purpose by many excusive arguments, as you may read, *Exo.* 3, & 4. The first argument is drawne, *à conditione personæ*, from the meanes of his Person: *Who am I that I should goe unto Pharaoh, and that I should bring the children out of Ægypt.* Exod. 3. 11. The second is drawne, *à Populi incredulitate*, *They will not believe me, nor hearken to me, for they will say, The Lord hath not appeared unto thee.* Exod. 4. 1. The third is drawne, *à naturali impedimento*; *Alas Lord, non sum facundus, For I am a man of a slow speech, and a slow tongue.* Vers. 10. Well, when God had answered all these arguments, *Moses*, to shew his averseness from any such aspiring desire, breaks out too uncivilly in the fourth place, with *a mitte Domine quem missurus es*, *Send Lord I beseech thy Messias and Saviour of the world, whom thou intendest to send*, insomuch that God in plaine termes fell out with him, *And the anger of the Lord was kindled against him.* Vers. 13, 14. So that you see, *Moses* was much importuned by God himselfe to take this office upon him; and after he had entred upon it, the crossenesse and frowardnesse of the Congregation quickly made him weary of it, which made him complain to God, *I am not able to beare all this people alone, for 'tis too heavy for me*; Numb. 11. 14. Insomuch that God was faine to joyne 70 of the Elders of Israel to beare the burthen of the people with him. It seemes *Moses* was of that Princes mind, who feelingly said, That if a man did but know the care, solicitude, and trouble of Government, *Coronan jacentem non tolleret*, *He would not take up a Crowne, no not so much as from the ground to weare it.*

And

Exod. 16. Levit. 8. And as for *Aaron*, he was called to the Priestly Function and eminency in the Church by Almighrie God himselfe, and consecrated by *Moses* at God's appointment to that office in the face of the Congregation, so that he was lifted up too by Divine Institution; and therefore these Rebells must needs know, that 'twas a manifest untruth and an impudent Lye, to say, that they usurp't this Power and Authorite, or lifted themselves up above the Congregation. And here you may observe the base nature and corrupt disposition of Rebellion, breaking out for the most part in ulcerous calumnies and putrified accusations for Rebells, especially such as these, who ambitiously aime at Supremacy, cannot with any probabilitie or likelyhood hope to attaine their ends, unlesse they can bespatter their *Moses* with some foule aspersions, either with defects in his Person; as Illegitimation, Usurpation, or Vitiousnesse in manners; as Injustice, inconstancy in Religion, or Disabilities for Government; as Sloth, Negligence, and the like; And when they can find no just cause for these odious imputations, then they seeke by Infamous Libells, and false rumours and base reports, and black-mouth'd calumny, to fully his white and pure name, as these Rebells here most maliciously charg'd *Moses* and *Aaron* with usurpation, *Nimum arrogatis & quare elevamini.*

2. *Super Congregationem, above the Congregation.* Although these great men here had raysed this Rebellion for their own private ends to satisfie their Pride and ambition; yet in the expression of their Grievances, they seeme to aime at the Peoples good, and pretend nothing more then the redressement of their opposed injuries, as though their Priviledges and Liberties were extorted and wrested from them by this exaltation of *Moses* and *Aa-*

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ron above the Congregation: And indeed this is a cunning policy of these Rebells; for knowing their owne weaknes and inability, to over-top their Soveraign without the Peoples help and aide, 'tis requisite that upon all occasions they should both ingratiate themselves with them, and also palliate and keepe close their ambitious designes from their intelligence; And therefore in their publique Declarations and Remonstrances, *Populum crepant*, they insist much upon the pretended Wrongs and Grievances of the Congregation, as if they had undertooke this quarrell onely for their benefit, and therefore they charge *Moses* and *Aaron* in the behalfe of the Congregation, and in the next place they insert a universall Signe in the favour of the people, *Since all the Congregation, &c.*

3. *Super Congregationem Domini*, *above the Congregation of the Lord.* Here they begin their Religious Plots and Sanctified Policies, they thinke themselves safe and secure from all stormes and winds, if they can but shrowd themselves *sub Nomine Domini*, *under the Name of the Lord*, Those in the seventh of *Ieremy*, that stole and murder'd, and committed Adultery, and swore falsely, thought themselves free from all Thunder-claps, so they did but cry *Templum Domini templum*; and the Devill's instruments in late-rages made such a common use of this precise policy, that it grew into a Proverbe, *In Nomine Domini incipit omne malum*, God knowes how long it will last, I am sure it begun betimes, for these Rebells here could make use of this Vermilion to colour their foule facts, and prophanely insert the Name of the Lord to set a faire glosse upon their adulterate Wares, and therefore they cry, *Super Congregationem Domini.* But here by the way you may discerne a grosse error in

 their

their mannaging of this part of their Rebellion; for here they fall too bluntly upon the businesse, and oppose themselves too broad, and directly against *Moses* and *Aaron*, they carried it with better sleight and more art. In the 14 *ch.* there they used some circuition & winding about to get advantages before they came to this maine on-set; there they fell first upon some of *Moses* his servants, as *Ioshuah* the sonne of *Nun*, and *Caleb*, the sonne of *Iephunneh*, who had done *Moses* and the State good service by their fidelitie and faithfulnesse, in their publique employment for the common good. Those they sought by Calumny, clamorous Accusations and Forgeries, of the number and strength of their enemies, and barrennesse of the Land, to disgrace and ruine, I, utterly to put them to death; for all the Congregation bad stone them with stones, *vers.* 10. Here had they gone so to worke, and begun with *Caleb* and *Ioshuah*, and if *Moses* for his honours-sake, or publique safetie, should refuse to sacrifice those Loyallists to God and their Countrey, then they might with a more plausible colour of manners have gather'd themselves together for the dis-placing of those supposed disturbers of the publique peace, and for the judgement and censure of those pretended Delinquents against their Countrey, who by evill counsells sought to bring both their Prince, *Moses*, and themselves, his people, upon a most barren Land, and a most dreadfull and invincible enemy. And thus by degrees they might have proceeded till they had had a fairer way to a *Nimium arrogantie*, and a *Quare elevamini?* Now *eo incipiunt quo incredibile est pervenisse, They begin at that height of wickednesse, to which it is almost incredible that any subject should ever ascend or aime at.* In this particular sure they are much over-seene; but yet,

Fortem

Fortem animum præstant rebus quæ turpiter audent.

They set a good face upon their foule enterprises, & would make the world believe they have good grounds and reasons for what they doe, and so I come to the 6th part.

Gravaminum ratio, the pretended grounds or reasons for these their grievances. All the Congregation is Holy every one of them, and the Lord is among them. *All the Congregation is Holy every one of them*, and therfore no *Aaran*, &c. No High-priest, and here they maske their hellish purposes under the sacred vaile of Religion, drawing an absurd consequence, that there must be no chiefe Priest, from a wilfully misconceived interpretation of Gods owne word, because *all the Congregation was Holy*; for the better understanding, answering and considering of this their sophisticall argumentation, we must know what holinesse is as it relates unto the Creature, and of this the Holy-Ghost gives us a full description. *Omne consecratum & sanctum sanctorum Domino.* The Old Bible renders it thus; *Every thing separate from the common use is most Holy to the Lord*, whatsoever is separate either by the institution of Almighty God, or the vow and free Dedication of man, from the common use of men in secular and worldly imployments, for the service and honour of Almighty God is term'd in Gods owne phrase *Holy unto the Lord*, and therefore as you may read in the same Chapter, if a man did dedicate an house or a piece of ground or a field separating the propriety and use of it from the rest of his temporall estates, unto the use and service of Almighty God, it is there called and accounted as a thing *Holy unto the Lord*; & also the tithe or tenth both of the seed of the ground, and of the fruit of the trees, and the younglings of the cattell, after it was separated from the nine parts which might be applyed to

Pag. 6.

Leu. 27. 23.

Lev. 27. 32.

common use for the maintenance of the owners was called, *Holy unto the Lord*, and the Sabbath day because it was separated from the other six dayes, wherein men might labour and doe all that they had to doe; this being set apart for the service of Almighty God, therefore it was called *Holy unto the Lord*, and the whole Congregation of the children of Israel because they were separated from the Gentiles, to keep those Lawes, Precepts and Ordinances which God hath appointed for them, whereas hee suffer'd other Nations to be defiled with their own vaine imaginations, therefore the whole Congregation are called an *Holy people to the Lord*, and this seems to be that part or portion of Gods word, which these Rebels here use or rather abuse for the inducement and bringing in of a puritie into the Church of God, and as a reason why *Aaron* should not be lifted up above the Congregation of the Lord. But here they use a palpable equivocation in the word *Holinesse*; for in regard that *Holinesse* is a separation of a person or thing from common use to and for the service of Almighty God, in regard of severall services of and to Almighty God, there are severall and distinct kinds of *Holinesse*; as in respect of persons, there is *sanctitas Conversationis & sanctitas Functionis*; of *Conversationis*, when men are separated from the vanities of this wicked world, as the lust of the flesh, the lust of the eyes, & the pride of life & devoutly dedicated to the obedience and observance of Gods holy will and Commandements; and then there is *sanctitas functionis*, when certaine men are separated by divine institution from the rest of the Congregation to wait and attend Gods service, and to officiate at his Altars in the Priestly function. Now though it be granted that all this Congregation were holy the first way as well as *Aaron*, (*i.e.*) separated

Lev. 27. 32.

Exo. 35. 2.

Levit. 20. 26.

rated from all other people by the gracious choice of Almighty God to serve him in their lives and conversations by obedience to those Lawes, Commandements and Ordinances which God had appointed for them: yet they were not Holy by way of *Function* and office as well as *Aaron*, (*i.e.*) separated and set apart by the call and election of Almighty God, to officiate at his Altars, and to Minister before God in the Priestly office; for thus *Aaron* and his sons alone were Holy, as being but a little while before set apart for the Priestly office by the vocation of Almighty God himselfe, and consecrated by *Moses* to that Holy Function, in the view of the whole Congregation, as is plaine to be seen. And therefore in the fift vers. of this Chap. *Moses* told *Korah* and all his company, saying, *To morrow the Lord will shew who is his, and who is Holy*, (i.e.) in office and function as the next words plainly declare, and who ought to approach near unto him (*i.e.*) as a Priest to offer Sacrifices, burne Incense, and performe other Sacerdotall Functions. And indeed the Lord shew'd it with a vengeance by the dismall destruction of these unhallowed Rebels; and so you see how these Rebels here most prophanely pervert and abuse Gods sacred word, because all the Congregation were Holy, as being separated from all other people by the choice of Almighty God, to keep his Commandements and Ordinances, therefore by this æquivocating tricke and shift, they would have set up this whole Congregation to stand in competition with *Aaron* for the Priestly office, and so have thrust him out of that eminent place in the Church, to which God had called him. Exod. 28. Levit. 8. 9

And by another Religious tricke, not unlike this, they give an heave at *Moses* their Prince and Governour, *for*

the Lord was amongst them, & therefore there must be no *Moses* pretending here the honour and glory of God, for therein lies the force of their argument: The Lord was amongst them by day in a cloud, by night in a pillar of fire, and at other times in glorious appearances upon speciall occasions, and therefore it was a derogation from the honour of Almighty God, that such an inferiour as *Moses* should take upon him and exercise authority when the King of Heaven and Earth was present, and here most impudently they abuse God's honour to cover their unworthy and base practises, for they could not be ignorant that God himselfe had imposed this office of Government and Superioritie upon *Moses*, and that with great reluctancy on his part, and had seene it confirm'd to him by many signes, miracles and wonders. In Ægypt at the red Sea and in the Wilderneſſe, *usque ad stuporem naturæ*; and what though God were present amongst them, as he is every where, and can command the whole world, *solo Nutu*, yet 'tis very well knowne that it seemed good to the wisedome of Almighty God to governe this inferiour world by second causes, so that as he disposes and orders the vegetative Natures, as Herbes and Plants and other Fruits of the Earth by the notions and influences of the Heavens and Elements, and the animall or sensible creatures by the power and wisedome of man: so he orders and governes Humane Societies by Kings and Princes, whom he cals *Nutritios*; and therfore it being God's Ordinance and pleasure, it could be no derogation from his honour or glory that *Moses* was lifted up above the Congregation of the Lord, for had it beene præjudiciall to his honour, the wisedome of God could have disposed otherwise of the Government of this world; but yet Religion and God's honour were glorious

Esay. 49. 23.

shewes

shewes to dazle the peoples eyes, that they might not pierce into the depth of their ambitious designes, and therefore they cryed out, *All the Congregation are holy, and the Lord is among them, and so no* Moses, *no* Aaron.

And see here the corrupt nature of Rebellion; There is nothing so Holy, nothing so Sacred, nothing so Pure, but 'tis prophaned, polluted, and defil'd by her abminations. Religion, that sacred bond tying God and man together, is made an instrument by Rebellion to undoe all Humane Societies, and the fairest vertue in mans soule is made a Maske to hide the deformities of the fouleſt Sin. When ambition swells, or discontent breakes out, or fury rages, then Religion must be used as decayed faces doe, *Fucus* and *Cerus*, for the baſest offices to cozen and delude the world; And those who before, like the unjust Judge, *Neither feared God nor regarded man*, can now fawne upon those whom before in their pride they scorn'd; and to advance their owne ambitious ends, force themselves against their owne nature and disposition to seeme Religious: Nay, and make shift to wrap out a place of Scripture too, as the Devill did to our Saviour, but most miserably wrested and abus'd to serve their owne lusts, as we must obey God rather than man.

Whatsoever this or that particular man, or this or that particular Congregation, shall conceive and interpret to be the Word of God, though this Conception and Intrepretation be against the authoriz'd doctrine and discipline of the present Church, and the Consent and Practise of the ancient and Primitive Church, yet this must be obeyed as the Word of God, and that too with rising up and rebelling against their Soveraigne, contrary to the expresse Word of God himselfe; but let

them

them take heed they doe not venture too far, least they be numbred in the list of that unlearned, and unstable company, of whose doome S. *Peter* speakes; that wrest Saint *Pauls* Epistles, as they doe also the other Scriptures unto their owne destruction. The Practice of these Rebells here, shew this deviliſh device to be a great deale more ancient then S. *Peters* time, for they could produce a place of Scripture and Gods honour too, for the maintaining of their Rebellious actions, when ambition was the true Cause and Ground of their Rebellion. And that's the 7th *Part.*

2 Pet. 3, 16.

Part. 7. *Korah* was ambitious of the higheſt place in the Church, *Dathan* and *Abiram* in the State, and therefore they were gather'd together: *Korah* it seemes in place & eminency was next to *Aaron* and his sons, as being Prince and head of the *Kohathides*, whose office was to beare the Sanctuary, a charge of greateſt Honour and Note among the *Levites*, so that he could not endure to see his Cousin *Aaron* enter into the glorious Sanctuary whil'ſt he stood without, or that *Aaron* and his sonnes should cover the Sanctuary and all the Vessells thereof, and he must not so much as see when the holy things were cover'd, or touch any holy thing left he dye; this was that discontented him, and therefore his aime was againſt *Aaron.*

Dathan and *Abiram* were Princes and Heads of the *Rubenites*, who came of the Elder-house, even of *Ruben* the eldeſt son of *Iacob*, & they could not endure to be overtopt by the yonger-house by *Moses* & *Aaron*, that descended from *Levi* the younger sonne of *Iacob*, this was that they stomack't, and therefore though their chiefe aime was againſt *Moses*, yet perhaps *Aaron's* eminency was an eye-sore to them; they could not endure to see the Miter

and

and the Scepter in the younger-house, and therefore they are gather'd together against *Moses* and *Aaron*.

And indeed all the world may perceive, and so might this whole Congregation too, (had not they beene most miserably blinded and besotted) by the weaknesse and sillinesse of these mens Reasons, that their owne ambitious hopes, and not the peoples Good was their maine drift and end; for can any man with reason, thinke or imagine, that all the Congregation should have beene *Aaron's*, and Priests, because they were all Holy; or that they should all have bin Governours, & Princes, and Rulers, and do what they list because the Lord was amongst them? This were a mad conceit to enter into a Wise mans braine; but they made use of these popular pretences to curry favour with the people, who suffer themselves so easily to be gull'd and caught with these gilded-baits; and when by these Traps and Gins they had catch't the people, and won their aide and assistance for the deposition of *Moses* and *Aaron*, then no doubt they had other tricks and devices to fetch and turne the Congregation about for the advancement of their owne fortunes and honours, and by preferring some specious priviledges, in favour of the peoples Liberties, to stop their mouthes, they themselves would have assumed the power and authoritie both of *Moses* and *Aaron*. And this Plot, so cunningly contriv'd and carried in every particular, by all humane likelyhood would have proved efficatious, had not God out of his wrathfull indignation, at their damnable Impieties, and for the vindication of his owne honour, prophanely abused by these unhallowed Rebells, cut them off in the mid'st of their wickednesse. For will you heare the issue of this Tumult and Rebellion, when they had now screw'd up their Plot to

the highest pitch, and were now ready to seize their prey, *Korah* and the two hundred and fiftie men, with Censers in their hands, and Fire, and Incense, intruding themselves into the Priestly Function; *Dathan* and *Abiram*, Lording of it in their Tents, and proudly answering *Moses* his Messengers, Wee will not come unto him: Almighty God, by a strange and unheard of punishment, consum'd them in all their sinnes.

Numb. 16.32. As for *Korah*, *Dathan* and *Abiram*, they that opened their mouths in a Rebellious manner against their lawfull Governour, God in his just judgement suffered the inferiour creature to open her mouth against them, for so the Text sayes, *And the Earth open'd her mouth and swallowed them up, and their houses, and all the men that appertained to* Korah, *and all their goods; They and all that appertained to them went downe alive into the pit, and the Earth closed upon them, and they perished from among the Congregation.* And those 250 who would needs be medling with fire, with the fire of Rebellion against their lawfull Governour, and with the fire of incense against Gods expresse Ordinance, incensed Gods anger so farre that he quickly fired them out of the world, for so the Text sayes, *And there came out a fire from the Lord and consumed the 250 men that offered Incense.*

Quorum exitus perhorrescis, eorum facta imitabere? Thou that trembleſt at these mens ends, wilt thou imitate their deeds and actions?

Rom. 2.3. *And thinkest thou this O man, that judgest them which do such things, and dost the same, that thou shalt escape the judgement of God?*

6. *Who will render to every man according to his deeds.*

7. *To them who by patient continuance in well doing seek for glory and honour, and immortality, eternall life.*

But

But unto them that are contentious and doe not obey the truth, but obey Vnrighteousneſſe, Indignation and Wrath, Tribulation and Anguiſh upon every ſoule of man that doth evill. 8.

Well, when men have tryed all their Counſels and wayes, they will finde the adviſe of King *Solomon* to be the moſt beneficiall and advantageous for the ſalvation of their owne ſoules, and the conſervation of peace and tranquillity both in their private ſtates and in the publick ſtate wherein they live, to feare the *Lord* and the *King*, and not to meddle with them that are ſeditious, for their calamitie ſhall riſe ſuddenly, and who knoweth the ruine of them both? and ſo Prov. 24. 21, 22

To God the Father, to God the Son, and God the Holy Ghoſt, &c.

FINIS.

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Errata.

Pag. 5. lin. 4. *ges* read *ages*. ib. l. 9. *Korah*, r. *Korah of the Tribe of Levi*. ib. l. ult. ὁ [illegible], r. ὁ [illegible]. p. 16. l. 7. *qualibet*, r. *quolibet*. ibid. l. 14. *circumſtantionate*, r. *circumſtantiate*. p. 21. l. 2. [illegible], r. [illegible]. p. 22. l. 28. *Elevaminis*, r. *Elevamini*. p. 24. l. 31. *oppoſed*, r. *ſuppoſed*. p. 25. l. 24. *Templum*, r. *Templum Domini*. ib. l. 25. *afte-rages*, r. *after-ages*. p. 27. l. 16. *holineſſoe*, r. *holines*. p. 27. l. 18. *&*, r. *eſt*. p. 28. l. 15. *puritie*, r. *paritie*. ib. l. 24. *Converſationu*, r. *Converſation*. p. 30. l. 23. *notions*, r. *motions*.